



## Clinical study of *Bastyottar Rasnasaptak Kwath* in *Trik Graha*

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### ABSTRACT:

*Trik graha* is explained in *brihat-trayi* as well as in other ayurvedic literatures. The patients of *Trik graha* feel pain at *trik sandhi* (lumbosacral joint). To reduce this pain, body's own defense mechanism causes spasm of surrounding muscles of lumbosacral joint which reduces its movements. Hence causes stiffness in the joint. In such condition use of analgesic medicines, ointments etc. give temporary relief. Ayurvedic treatment not only reduces the pain but it also helps in complete cure of the disease. For this purpose, 30 diagnosed patients of *trik graha* were advised *yogabasti krama* followed by *rasnasaptak kwatha* 40 ml twice in a day for the period of one month. The observation got are distributed and analyzed statistically. The result showed significant effect of *bastyottar* use of *rasnasaptak kwath* in the patients of *trik graha*.

**KEYWORD:** *Trik graha, basti chikitsa, vata dosha , rasnasaptak kwatha.*

## INTRODUCTION:

Maintenance of health of healthy persons and cure of the diseases are the two main objectives of the Ayurveda<sup>1</sup>. One is in perfect health when the Three *doshas* (*Vata*, *Pitta* and *Kapha*) Digestive fire (*jatharagni*, *sapta-dhatvagni* and *panchabhutagni*) all the body tissues & components (*Sapta-dhatus*) (the entire physical body) all the excretory functions (the physiological functions of urination, defecation and sweating) are in perfect order with a pleasantly disposed and contented mind, senses and spirit<sup>2</sup>. Ayurveda has described *dinacharya* (daily regime), *ritucharya* (seasonal regime), *achara rasayan*, *sadavritta* etc. for the acquisition of *Chaturvidha purusartha* (*dharma*, *artha*, *kama*, *moksha*). But in today's era due to lack of such adherence in routine life people came across many diseases. The imbalance state or vitiation of *tridoshas* is called disease, and its normal state is called health.<sup>3</sup> According to *sharangadhar aacharya*, *Pitta* and *Kapha* are lame and also are the seven *Dhatus*. All these are driven by *Vayu* from place to place like the clouds in the sky by the disturbed wind. Out of the three *doshas*, *Vata* is powerful in view of its activating others and putting them to work and this is done by *gunas* of *Vata*.<sup>4</sup> When it gets vitiated it causes different types of diseases called *nantamaja vyadhi*. There are 80 *nanatmaja vyadhi* of *vata dosha*, *trik graha* is one of them<sup>5</sup>. Excessive consumption of *ruksha*, *shita*, *laghu anna*, *alpa annasevan*, *visham upachar*, *atilaghan*, excessive weight lifting, excessive exercise or labor work, *rasadi dhatu kshaya*, tension, sorrow, leanness due to any illness, *vegadharan*, *marmaghata*, excessive riding on fast vehicles, etc. are the causes of *vata dushti*<sup>6</sup>. In today's lifestyle, due to urbanization and industrialization, person gets busy in his/her work due to which faces many problems regarding health.

Eating such foods or following such lifestyle ultimately gives rise to the vitiation of *Vatadi Dosha*. Vitiated *vata dosha* either by obstructive pathology (*margavarodha janya*) or degenerative pathology (*dhatukshyaya janya*) causes *trik graha*. Due to this *vata dosha*, *asthi dhatu* gets deprived hence causes pain like *trik graha* or *kati graha*.

*Aacharya charaka* has mentioned *basti chikitsa* as half treatment<sup>7</sup>. Also *basti* is the best purification treatment for *vata dosha*<sup>8</sup>. Hence we decided to give *yogabasti krama* to the patients as a *shodhan chikitsa*. As only *shodhan chikitsa* is not enough for *dosha dushti*, *shaman chikitsa* is required. For this purpose selection of *Rasnasaptak kwatha* was done.

**AIM** - To study the effect of *bastyottar* use of *rasnasaptak kwath* in *trik graha*

### OBJECTIVES –

1. Literature review of *Trik Graha* from ayurvedic texts and its correlation with modern pathology
2. Literature review of *basti chikitsa* from ayurvedic texts
3. To study the effect of *basti chikitsa* in *trik ghraha*
4. Literature review of *rasnasaptak kwath* from ayurvedic texts
5. To study the effect of *rasnasaptak kwath* after *basti chikitsa* in *trik graha*

### MATERIALS AND METHODS –

Diagnosed patients of *trik graha* were first advised *yogabasti krama* for 8 days followed by *rasnasaptak kwath* 40 ml twice in day for the period of one month for which following measures were considered.

- In *yogabasti karma*<sup>9</sup> – starting with *bahya* (external) *snehan* and *swedan*, *anuvasan basti* with *til tail* 120 ml was

given on first day followed by alternate use of *niruha basti* (with *dashmoola kwatha* 480ml+ *til tail* 240 ml+ *saindhav* 10gm+ *madhu* 160ml+ *kalka*

80gm) and *anuvāsana basti* till seventh day. On 8<sup>th</sup> day, use of *anuvāsana basti* with *til tail* 120 ml was done.

• Ingredients of Basti

Sr. no	Drug name	Latin Name	Rasa	Virya	Vipaka	Guna	Karmukta
1.	Bilwa <sup>10</sup>	<i>Aegle marmelos</i>	Kashaya, Tikta	Ushna	Katu	Laghu, Ruksha	Kaphavataghna
2.	Agnimantha <sup>11</sup>	<i>Clerodendrum phlomidis</i>	Madhur, Tikta,	Ushna	Katu	Laghu, Ruksha	Vatakaphaghna
3.	Shyonak <sup>12</sup>	<i>Oroxylum indicum</i>	Madhur, Tikta, Kashaya	Ushna	Katu	Laghu, Ruksha	Kaphavataghna
4.	Patala <sup>13</sup>	<i>Stereospermum sauealens</i>	Tikta, Katu	Ushna	Katu	Laghu,	Kaphavataghna
5.	Gambhari <sup>14</sup>	<i>Gmelina arborea</i>	Katu	Ushna	Katu	Laghu,	Kaphavataghna
6.	Gokshur <sup>15</sup>	<i>Tribulus terrestris</i>	Madhur	Shita	Madhur	Guru, Deepan	Tridoshaghna
7.	Bruhati <sup>16</sup>	<i>Solanum indicum</i>	Katu, Tikta	Ushna	Katu	Laghu, Ruksha, Tikshna	Kaphavataghna
8.	Kantakari <sup>17</sup>	<i>Solanum Xanthocarpum</i>	Katu, Tikta	Ushna	Katu	Laghu, Ruksha, Tikshna	Kaphavataghna
9.	Prushniparni <sup>18</sup>	<i>Uraria picta</i>	Madhur, Tikta	Ushna	Madhur	Laghu, Snigdha	Tridoshaghna
10.	Shaliparni <sup>19</sup>	<i>Desmodium gangeticum</i>	Madhur, Tikta	Ushna	Madhur	Laghu, Snigdha	Tridoshaghna
11.	Saidhava <sup>20</sup>	Unaqua Sodium Chloride	Lavana	Ushna	Madhur	Sigdha, Tikshna	Vatakaphaghna
12.	Madhu <sup>21</sup>	Honey	Madhur, Kashaya	Shita	Madhur	Laghu, Ruksha	Vatakaphaghna
13.	Til sail <sup>22</sup> (sesame oil)	Oil of <i>Sesamum indicum</i>	Tikta, Kashaya	Ushna	Madhur	Guru, Shukshma	Vatakaphaghna

• Ingredients of *Rasnasaptak kwath*<sup>23</sup> –

Sr. no	Drug name	Latin Name	Rasa	Virya	Vipaka	Guna	Karmukta
1.	<i>Rasna</i> <sup>24</sup>	<i>Alpinia galangal</i>	<i>Tikta</i>	<i>Ushna</i>	<i>Katu</i>	<i>Guru, Pachak</i>	<i>Kaphavataghna</i>
2.	<i>Gokshur</i> <sup>15</sup>	<i>Tribulus terrestris</i>	<i>Madhur</i>	<i>Shita</i>	<i>Madhur</i>	<i>Guru, Deepan</i>	<i>Tridoshaghna</i>
3.	<i>Erandamool</i> <sup>25</sup>	<i>Ricinus Communis</i>	<i>Madhur, Tikta</i>	<i>Ushna</i>	<i>Katu</i>	<i>Guru, Vrushya</i>	<i>Vatahara</i>
4.	<i>Devadaru</i> <sup>26</sup>	<i>Cedrus deodara</i>	<i>Tikta</i>	<i>Ushna</i>	<i>Katu</i>	<i>Laghu, Snigdha</i>	<i>Kaphavathar</i>
5.	<i>Punarnava</i> <sup>27</sup>	<i>Boerhavia diffusa</i>	<i>Madhur, Tikta, Kashaya</i>	<i>Ushna</i>	<i>Katu</i>	<i>Laghu, ruksha</i>	<i>Kaphavatahar</i>
6.	<i>Guduchi</i> <sup>28</sup>	<i>Tinospora cordifolia</i>	<i>Tikta, Katu, Kashay</i>	<i>Ushna</i>	<i>Madhur</i>	<i>Rasayan, Laghu, Deepan</i>	<i>Tridosahar</i>
7.	<i>Aragvadha</i> <sup>29</sup>	<i>Cassia fistula</i>	<i>Madhur</i>	<i>Shita</i>	<i>Madhur</i>	<i>Guru, Sramsana</i>	<i>Kaphapittahar</i>
8.	<i>Shunthi</i> <sup>30</sup> ( <i>anupana</i> )	<i>Zinziber officinalis</i>	<i>Katu</i>	<i>Ushna</i>	<i>Madhur</i>	<i>Guru, Ruksha, Tikshna</i>	<i>Kaphavatahar</i>

**Preparation of *Rasnasaptak Kwatha* -**

The *Kwatha* was prepared freshly every time as per procedure described in *Sharangdhara Samhita*<sup>31</sup>.

**Drug standardisation -**

Authentification & standardisation of raw materials was done under guidance of experts of *Dravyaguna and Rasashastra* department of the institute and external entity.

**Study type** – An open non-comparative prospective clinical study

**No. of patients** - 30

**Source of data** - Total 30 patients were selected randomly from OPD & IPD units. Clinical trial was carried out on patients suffering from *Trik graha*. These data were subjected to statistical analytical methods and on the basis of which a conclusion was drawn, specifying the

efficiency of '*Bastyottar Rasnasaptak kwath*' under trial.

**Consent** - An informed written consent of all patients was taken before treatment.

**Diagnostic criteria –**

As the symptoms of *trik graha* are not clearly mentioned in *samhitas*. Following few symptoms are drawn from common symptoms of *vata dosha* as well as from practical experience. Patients were selected on the basis of subjective criteria mentioned below.

1. *Katishoola*
2. *Stabdhata*
3. *Akunchan samayi vedana*
4. *Prasarana samayi vedana*
5. *Paad pipilikavat vedana*
6. *Supti*
7. *Adhman*
8. *Malavshthambhaka*

**Inclusion criteria**

1. Patients aged between 21 years to 60 years of either sex.
2. Diagnose patients of *trik graha* and suitable for *basti chikitsa*

### Exclusion criteria

1. Patients with diabetes, fracture and cancer
2. Patients with scoliosis, lordosis and kyphosis
3. Patients unsuitable for *basti chikitsa*
4. Pregnant and lactating women

### Investigations –

### Subjective criteria –

- CBC
- Urine routine and microscopic
- X-ray Lumbo-sacral joint AP & Lateral view

<b>Dose of kwatha</b>	40 ml
<b>Route of administration</b>	Orally
<b>Kala</b>	Twice in a day after food
<b>Anupana</b>	<i>Shunthi churna (prakshepa dravya)</i>

1.	<b><i>Kati shoola</i></b>	Absent	0
		Mild pain	+
		Moderate pain- no difficulty in walking	++
		Severe pain- difficulty in walking	+++
2.	<b><i>Stabdghata</i></b>	Free movements	0
		Mild painful movements	+
		Difficult and painful movements	++
		No free movements	+++
3.	<b><i>Aakunchan kriya samayi vedana</i></b>	Painless	0
		Mild painful with no facial expression	+
		Moderate pain with facial expression	++
		No flexion movements	+++
4.	<b><i>Prasaran kriya samayi vedana</i></b>	Painless	0
		Mild painful with no facial expression	+
		Mild painful with no facial expression	++
		No extension movements	+++
5.	<b><i>Paad pipilikavat sanchar</i></b>	Absent	0
		Increases with extreme walking/ sitting	+
		Increases with flexion/ extension	++
6.	<b><i>Supti</i></b>	Always present	+++
		Absent	0
		Increases with long time	+

		sitting	
		Always present but bearable	++
		Always present and unbearable	+++
7.	<i>Adhama</i>	Absent	0
		Present after one hour of food	+
		Present immediately after food	++
		Always present	+++
8.	<i>Malavashthambha</i>	Absent	0
		Once in a day but unsatisfactory	+
		Once in a day with the use of mild purgative	++
		Once in a day with the use of strong purgative	+++

## OBSERVATION AND RESULT –

### 1. Classification by age

Age (in yrs)	Total no. of pts	Percentage
21-30	2	6.66 %
31-40	5	16.66 %
41-50	14	46.66 %
51-60	7	23.33 %
61-70	2	6.66

### 2. Classification by gender

Gender	No. of pts	Percentage
Males	23	76.66 %
Females	7	26.33

### 3. Classification by Occupation

Occupation	No. of Pts	Percentage
Housewives	7	23.33 %
Standing job, hard-work	15	50 %
Sitting job	8	26.66

#### 4. Classification according to weight

Wt in kgs	No. of Pts	Percentage
31-40	1	3.33 %
41-50	1	3.33 %
51-60	13	43.33 %
61-70	12	40.00 %
71-80	3	10.00 %

#### 5. Classification according to chronicity

Chronicity	No. of Pts	Percentage
Since 1 year	9	30.00 %
From 1-2 years	7	23.33 %
From 2-5 years	7	23.33 %
From more than 5 years	7	23.33 %

Symptoms	Treatment	Days	Mean (x)	't' value	'p' value
<i>Katishoola</i>	<i>Basti</i>	0	2.46		
		3	2.46		
		6	2.06	4.44	<0.001
		8	1.73	6.63	<0.001
	<i>Rasnasaptak kwath</i>	15	1.50	14.92	<<0.001
		30	1.00	16.33	<<0.001
<i>Stabdhata</i>	<i>Basti</i>	0	1.8		
		3	1.8		
		6	1.7	2	<0.05
		8	1.5	3.75	<0.001
	<i>Rasnasaptak kwath</i>	15	1.06	7.3	<0.001
		30	0.93	9.66	<<0.001
<i>Akunchan samayi vedana</i>	<i>Basti</i>	0	1.73		
		3	1.73		
		6	1.57	2.14	<0.05
		8	1.38	3.88	<0.001
	<i>Rasnasaptak kwath</i>	15	1.04	7.66	<0.001
		30	0.92	10.25	<<0.001
<i>Prasaran samayi vedana</i>	<i>Basti</i>	0	1.85		
		3	1.85		
		6	1.54	3.44	<0.01
		8	1.42	4.8	<0.001
	<i>Rasnasaptak kwath</i>	15	1.38	5.6	<0.001
		30	1.38	5.6	<0.001
<i>Adhmana</i>	<i>Basti</i>	0	1.50		
		3	1.33		



		6	0.83	4.44	<0.001
		8	0.41	6.63	<0.001
	<i>Rasnasaptak kwath</i>	15	0.25	14.92	<<0.001
		30	1.00	16.33	<<0.001
<i>Paad pipilikavat sanchar</i>	<i>Basti</i>	0	1.73		
		3	1.73		
		6	1.53	0.00	<0.05
		8	1.13	4.61	<0.001
	<i>Rasnasaptak kwath</i>	15	1.00	5.07	<0.001
		30	0.86	13.28	<<0.001
<i>Malavasthambha</i>	<i>Basti</i>	0	1.5		
		3	1.14	2.35	<0.01
		6	0.36	5.42	<0.01
		8	0.00	8.41	<0.001
	<i>Rasnasaptak kwath</i>	15	0.21	7.5	<0.001
		30	0.00	10.71	<<0.001

**DISCUSSION** – *Vata* is described as a beholder of *yantra* and also the *tantra*<sup>32</sup>. *Yantra* is the

whole body machine. *Tantra* is the controlling mechanism of whole body organization comprising of seventy trillion cells. The *Vata Dosha*, when it is normal, sustains the functioning of all the organs of the body. And its vitiated state, it causes various *samanya* (*jwar*, *raktapitta*, etc.) and *asamanya* (*nanatmaja vyadi*) diseases in the body<sup>33</sup>. *Trik graha* is one of the *nanatmaja vikar* of *Vata dosha* mentioned in *Ayurveda*.

*Basti* therapy is defined as the most powerful and effective procedures of *Panchakarma*. It is stated in *Ayurved* that most of the diseases are caused by imbalance of *vata dosha* and *basti* is called '*Ardha Chikitsa*', because of the concept that it cures half of the diseases of the body<sup>7</sup>. *Basti* treatments balance and nurture the *vata dosha*. When *basti* is used in conjunction with the pre-procedures of *Panchakarma*, it cleans far more than just the colon (*pakvashaya*). This therapy helps in purifying the toxins from all over the body. The nutritive and the palliative qualities of *basti* therapy address all the functional factors of colon. In addition to

getting rid of the toxins, it also helps in restoring the healthy functions to the colon and through the colon it nurtures and rebuilds the tissues and organs. *Basti* therapy is actually the most effective treatment for disorders that are arising from abnormal *vata*<sup>34</sup>.

Sesame oil (*til tail*) is the main base oil used in most of ayurvedic oils. Here it was used for *Anuvasana basti*. Of all the varieties of oil, sesame oil is best for improving strength and imparting oiliness to the body, hence said to be the best *Vata shamaka*. It balances *Vata* and *Kapha* dosha, slightly increases *pitta* dosha. Improves digestive power, clear and cleanses body channels. It is having anti-aging and rejuvenating properties too<sup>22</sup>.

*Dashamoola* is *tidosh* nashaka and balances *Vata*, *Pitta* and *Kapha*. It is excellent medicine for treating *Vata vyadhi*. It reduces inflammation and pain. It is such an intelligent blend of medicinal herbs that balances all the three doshas. It improves digestive power also digest toxins of body (*aam pachak*), alleviates or prevents rheumatism, acting to relieve pain, improves well-being<sup>35-37</sup>.

*Rasnasaptak kwatha* is the poly-herbal medicine mentioned in



*bhavprakash* *samhita* *vata* *vyadhi* *adhi*kar. It contains *Rasna* and other seven ingredients and hence named *Rasnasaptak Kwatha*. The medicinal herbs used in this formulation are *Tridosh*nasak. This medicine is having *shothahara* and *shoolahara* properties and it is used in *Janghashula*, *Urushula*, *Parshva Shula*, *Trika Shula*, *Prishtha Shula*. *Rasna* is *Tikta*, *Guru*, *Ushna* and *Katu vipak*. It pacifies *Kapha* and *Vata*. *Rasna* root is fragrant, bitter and useful in rheumatism and other inflammatory disorders. Its stem, leaves are muscle relaxant. Along with other herbal ingredients the roots are useful in all nervous diseases and joint disorders. *Guduchi* gives relief in pain and inflammation. It is a *Rasayan* drug of Ayurveda. It has positive influence on whole health. *Devdaru* has analgesics and anti-inflammatory action. It pacifies *Vata dosha* hence reduces the pain. *Gokshur* improves digestion, strength, nourishes the body, removes kleda out of body hence cleanses the body. *Punarnava* is diuretic and helps to reduce swelling by losing extra fluid from body. It also reduces the pain. *Erandamool* and *Aragvadha* support proper bowel evacuation and removal of waste from body due to their purgative action. They help to cure bloating and constipation<sup>23-30</sup>.

## CONCLUSION –

1. *Trik graha* is the *nanatmaja vyadhi* of *vata dosha* caused due to vitiation of *vata*.
2. *Basti* is mainly advised in the treatment of *vata dosha* vitiation along with *shaman chikitsa*. Hence in *Trik Graha* we first used *basti chikitsa* as *shodhan karma* followed by *rasnasaptak kwatha* as *shaman chikitsa* for the period of one month.
3. Causes of *vata vyadhi* are mentioned in ayurvedic texts. From which following causes are found more in patients of *Trik graha* – *Ruksha*, *shita annapan*, *virodhi*

*annapan*, *alpashana*, *atyadhi*kar *bhar vahan*, *vishamasha*, excessive travelling on fast vehicles, long standing, bending work or sitting work pattern, accident, postoperative complications, old age.

4. *Stabdhata* and *katishoola* symptoms are found in all the patients of *trik graha* whereas flexion and extension difficulties were found in 26 and 25 patients respectively.
5. Patients with Symptoms like *Adhmana* and *malavashthambha* got maximum relief only by *basti chikitsa*.
6. *Trik graha* is mainly caused due to vitiation of *vata dosha* but along with that we also found *asthi dhatu*, *majja dhatu* as well as *asthivaha srotas* and *majjavaha srotas dushti* in it.
7. This disease was mainly found in the patients with physical hard work, long standing or sitting jobs.
8. The effect of *basti chikitsa* and *rasnasaptak kwatha* gave excellent results in the patients of *trik graha* which proves its safety and efficacy in it. Hence it opens the new door for ayurvedic practice and helps to treat *nanatmaj vyadhi* of *vata dosha* like *Trik graha*.

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